

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, SEPTEMBER 18, 1902.

VOL. IV, NO. 45.

The Central Association meets October 9th, with the Second Church, Jackson. A full delegation is desired. Let all those who are coming send their names at once to Bro. W. P. Price for entertainment.

## Central Association.

Had report on Orphanage Friday night, and a fine session. Collection for Orphanage was taken amounting to \$13.70.

## Oxford Association.

Bro. Leavell came Saturday morning, and greatly thrilled us with a fine address. His appointment was not a mistake. I thought you might wish to have these facts. A Sunday-school Board was appointed, through which the Sunday-school work can be carried forward.

Sincerely, W. I. HARGIS.

Here is an extract from the easy pen of Dr. Hatcher that is well worth pondering seriously around every fire-side in the land: "No, brother, of course you cannot send your son to school this year. How can you when you are in debt? How about next year? Oh, next year you will have another debt, and the dear ambitious boy will grow up without an opportunity. Will a man rob God? Yes, he will; we have seen it done, and we have seen another thing. We have seen fathers and mothers rob their children of their education. It is a woeful wrong to inflict on one's own child."

The late Phillips Brooks was once called to a professorship in a Theological Seminary at Philadelphia. As the sequel proved he did not accept, though he was strongly moved to do so.

## Training for the Ministry.

In his "Life and Letters" is found a letter to his father written while the call was under consideration in which he significantly says: "The great need of the Church—you surely know it—is for ministers. Any one who can go to the root of that difficulty, and help to train the right sort of men, is doing a better and more fundamental work than any mere parish minister could do."

Both Broadus and Brooks were called from important pastorates to theological professorship. Both wished to go, but both declined under strong pressure from their churches. Broadus afterwards accepted the renewed call and gave his life, as we know, to theological education, and this he did deliberately and resolutely under the very conviction here so forcibly put into words by the man who clung to the pastorate and became one of the great

preachers of the century. Which did the most good it is hardly possible to tell. But certainly, as teacher, no less than as preacher, Broadus did a work that dealt with the Springs of power in his denomination and age and that will abide, furnishing educational ideals and inspiration for many generations.

Under a kindred call and conviction, after a quarter of a century in the pastorate, I am here dealing with that problem, trying to help train the right sort of men for the work of the ministry. However humble the part I may play in it, my heart is in it, and I long to be of such service as I can render to young men everywhere who are looking to a life in the ministry.

At "Home again" after some months of absence, I find myself wondering if there are any young men here or there in our land "halting between two opinions," or hesitating about coming to the Seminary the coming session, whom I could help to arrive at a decision. May it not be possible that there is some young man among your readers whom I can reach by a word? The hope that it will prove so moves me to write these lines. If there is one such, will he not take the matter up seriously and ask God to help him to decide it now? If the need of pecuniary aid is causing him to hesitate will he not write at once to me, or to B. Pressly Smith, the treasurer of our student's aid fund? We are here, all of us in the Seminary to render such aid as we can to such aspiring and needy ones. May God direct these words so that they may be used of Him for the accomplishment of some such service!

Sincerely,

GEO. B. EAGER.

Louisville, Ky., 1410 E Broadway St.

At 10 o'clock Thursday morning, September 11, the sixtieth annual session of Mississippi College was formally opened with President W. T. Lowrey in charge. Dr. Sproles led the

## Opening Day at Clinton.

devotional exercises. This was followed by excellent addresses from Prof. L. P. Leavell, the new field-man for State Sunday School work; Dr. J. L. Johnson, president of Hillman College; Capt. W. T. Ratliff, president of the Board of Trustees; Rev. R. A. Cooper, of Pontotoc; Rev. J. L. Pettigrew, of Clinton, and Dr. Charles H. Brough, Professor of History and Economics in Hillman College.

The old chapel was packed to its full capacity by the students and their friends. A number of visitors were present from a distance. The opening was very encouraging, being one of the fullest in the history of the institution. Two hundred boys were

present to begin work, while President Lowrey stated that an exceptionally large number had written that they would be necessarily late in entering. In view of the discouraging crop conditions over a large part of the State the outlook is indeed gratifying.

Dr. Lowrey's work in increasing the endowment was a magnificent advertisement for the College. The Board of Trustees did well to put him back in the president's chair at the College. Possibly he may be needed in the field again some time, but at present, we feel that his place is at the College in personal contact with the students. Mississippi Baptists believe in Mississippi College and we believe that they will yet give her an endowment worthy of themselves and their institution of learning. The future is full of hope. Strong in the confidence of victory over struggles past, and rooted in the affections of the people, her endowment and patronage shall grow with the coming years. The large enrollment of the present session means more than is at first apparent.

## HILLMAN COLLEGE.

Though not our own in the sense that Mississippi College is, yet we feel an abiding interest in historic Hillman College. It may not belong to the Baptists at large but it is a Baptist institution. At 3 o'clock in the afternoon of the same day that Mississippi College opened Adelia Hall was filled to overflowing with students and friends gathered in honor of the occasion. Dr. J. L. Johnson, the president, announced that the fiftieth annual session of Hillman College was about to open. Rev. W. F. Yarbrough, of Jackson, led the devotional exercises. Dr. Johnson then announced that he had three new teachers to introduce—Dr. Charles Hillman Brough, History and Economics; Mrs. Georgiette Clark Holmes, Voice, and Miss Mary Newman, School of Expression. Supt. H. L. Whitfield and Dr. W. T. Lowrey then made capital addresses, the former telling the girls how to employ their time while in school and the latter how to be happy while in school. The exercises, interspersed with several choice selections of music, vocal and instrumental, were brought to a close by a simple though exquisitely rendered reading by Miss Newman from J. Whitcomb Riley. If Miss Newman inspires in her pupils the same naturalness which she possesses, she will prove a decided success.

Dr. Johnson has gathered a strong faculty about him and this fine old institution bids fair to carry on the good work which was so well and nobly done by the founders who now rest from their labors.

The opening was good, and the outlook encouraging.



# THE BAPTIST.

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## God's Plan and Our Lives.

It is a common Christian belief that God, before the beginning of creation, had adopted a great plan for His universe; and that while much could arise in the onward progress of events altogether contrary to the wish of God, we may use that word, rather than "will," nothing would take God by surprise, or disannul His plan. This subject is generally treated in theology under the division of "decrees;" and proves to the student a most difficult, and in some aspects, a decidedly unthinkable doctrine. The existence of sin, of fallen creatures and of their frustrative agency; the possibility of evil in the plan of God, joined to our liberty, and especially the mysterious doctrine of "predestination," all tend to remind us of our limitations in knowledge concerning His divine plan.

And yet the thoughtful student of history feels that he is constantly discovering beneath the facts of human existence a plan; he feels that

"There is a destiny that shapes our ends  
Rough hew the heaven we will."

It has become a custom, quite confirmed of late, among men whose chief thought and energy are devoted to "science," to utter the belief that the world is progressing toward some final goal. The belief that social life is a progress, not uniform but real, is hardly separable from the belief that we have a destiny to achieve.

A retrospect will convince us that our own lives give only strong hints of an overruling Agent, but also contain plain proofs that a power superior to our wills and passions in circumstances has been at work on our behalf. The sense of the subordination of our ability to a Power and a Purpose more than human, is a common experience, and, if we mistake not, this sense grows with age. Are we ready to confess that God is ruling in His world? Is our belief in the Divine rule superior to unworthy identifications of God with fate? To examine thoroughly the validity of the belief in the Moral Govern-

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ment of the world is one of the most important tasks that human reason can attempt." We may say, following the beaten track of custom, that we believe in a Divine plan, and yet habitually decline to see God's hand in life; so easily do we fall over to the side of fatalism.

**The discovery of God's plan.** If we come straight to Revelation, we find no difficulty in tracing a plan distinctly religious in nature, and covering long centuries in its working out. The patient student of the Scriptures who will put forth effort enough to read the whole volume of the Bible as carefully as possible, will not fail to discover a working toward a goal; and that goal is, Human Redemption through a Crucified Saviour. The plan is not always nor everywhere present; and the Hebrews were never allowed to forget their present obligations by dwelling too long on a plan whose details were hidden from them. And in truth, not even we ourselves are able, in the possession of fuller privilege, to discover God's plan so fully as to act upon it as upon a program of life. But it has been rightly said that the one burden of the Old Testament is salvation, that Old Testament history and prophecy and sacrifice are but a delineation, in a large sense, of salvation through Christ.

The plan of God, in its more comprehensive working, is more easily seen by looking back upon it, than by anticipating it in the near or distant future, or even by finding it in the business of the present hour. "It is the glory of God to conceal a thing;" for human freedom would be greatly interfered with if every detail of individual life were made explicit, by the disclosure of God's plan. But, at the same time, we cannot fail to see that the Divine plan itself must include every detail of our lives. For how can there be a General Providence and not a Special Providence? Jesus taught that our Heavenly Father takes knowledge of falling sparrows, and of blossoming field flowers.

At certain periods in life we suffer great distress over our ignorance of God's plan. Its concealment from us at moments of extreme trial and uncertainty is much the same as God's "hiding his face from us;" for we feel that were he to manifest himself to us at such moment it would be a shedding of light on us and our perplexity. And it is a very nice point to be able to advise another at a juncture like this; for we may imagine ourselves to see God's plan for lives not our own. While we may help others, to a certain degree, to interpret Providence, there are limits beyond which it is not safe for us to go. At the same time we may seek the advice of others much to the dishonor of God. The strain of waiting for light, and the stinging sense of disappointment, make us restive; and we seek an arm of flesh to lean upon rather than the arm of God.

**Multitudes never discover the plan of God concerning their lives.** Upon many a life the truth of immortality scarcely dawns; and as we look into the faces of such we wonder what their destiny shall be. Do they miss God for ever? Does the

night in which their souls have been enveloped from the hour of birth, perhaps, no clear ray finding its way into the desolate depths beneath,—does this night continue as an accompaniment to immortality? More than once in our life we have met individuals of fine mental qualities who have said that never in all their lives had they felt any strong drawing to religion. "They went astray from birth." But where ignorance is bound to vice the condition is doubly pathetic. For our part, we distrust the statement of one who has heard and understood the terms of the Gospel, when he tells us that he has never felt the Spirit of God striving at his heart; though there may be a hardening against truth early in life. Birth into ignorance, and nurture in ignorance may seal the doom of the soul; or to place the fearful fact in relation to the subject before us, may cause the soul to go through life in ignorance of God's plan.

**Multitudes live in perpetual antagonism to God's plan.** "Sin is lawlessness;" it asserts itself against God. An irrational impulse is ever looking either within our hearts or near to our best purposes. A lawless working, as a sort of subdued tone in an orchestra, is disputing the ground with good in our lives. The triumph of sin is life's deepest tragedy. The judgment of God has repeatedly fallen in quick execution upon him who fought against God. "Woe to him that striveth with his Maker." The spirit of religion is the flat opposite of the spirit of sin; for whereas the religious man strives against sin in every form as obstructing the possibility of conformity to God's plan; the irreligious man strives against God who places the impediment of his plan in the way of the sinner.

## Notes and Comments.

Kicking does not hurt much so long as the ears are not backed—it is the backed ears that indicate bad and dangerous kicking.

To the coward the grass-hopper looks like a giant, while to the brave man, the giant looks like a grass hopper—how do they look to you?

We saw a very little preacher the other day with a very big cigar in his mouth—and the one disappearing about as fast as the other, both going off into smoke.

The time is already here when "Do you use tobacco in any form?" ought to be answered by an emphatic "No!" before a young man is set apart to the work of the gospel ministry.

The wheat, corn and cotton crops this year are estimated to be worth \$2,500,000,000.00, which is \$1,000,000,000.00 more than the amount of gold in circulation in the United States, after a century of hoarding and coining. Surely the farmer is on the throne in this country—and he is pretty generally a Christian too.

Good news from many associations—that perfunctory performance, the reading of the "letters" has been dispensed with, and the time given to matters of importance. Let all the associations do likewise.

The old man in the Vatican says that unless the French government holds up on the monks he will withdraw his blessed protectorate from them. Now that is just what France devoutly wishes he would do, for whom the old man blesses the Lord curses and whom he curses the Lord blesses.

Sam Small went to Vermont to help the local option and the whisky men combined; to defeat the statutory prohibitionists. But Sam got drunk two or three times and spoiled things in general and had to withdraw from the campaign. Mr. Small has never been a large man at any time; and there is less danger of his believing his name now than ever.

The Memphis city council are having a hard time trying to introduce their new Bible into the schools—a "Bible" that they have made to suit Jews, Catholics, Mormons, Buddhists and Christians alike. God says cursed is the man who adds anything to the Book or who takes anything from it. It might be well for school boards and city councils to remember this.

The telegraph messenger boys went on a strike in Chicago and the company put 400 girls in their places and everything is moving along "as merry as a marriage bell" with the company—but the boys are wondering as to what hit 'em! It is said to have had a good effect on the boys in New York, for fear they would wake up some morning and find the girls in their places.

The veteran A. A. Lomax, of Batesville, said at the Oxford Association, "it is not the number of acres cultivated, but the thorough tillage and yield per acre." This is a great truth, although too lightly regarded by most Christians. Associational territory, large numbers, great wealth and culture, do not always mean efficiency and success. Let all of us proceed upon the motto, that "what is worth doing at all is worth doing well." There is altogether too much restlessness and rush to get through with things without proper regard to thoroughness and completeness.

## Oxford Association.

This body met at Harrison (Bethel church), on September 11, at 10, a. m. Rev. H. L. Johnson, the former moderator, called the association to order. T. J. Bailey, at the request of the moderator, conducted devotional exercises, reading II Kings, IV:1-9.

The letters from the churches were read by Rev. D. D. Shuck and J. W. Higginbotham. At this juncture Rev. D. D. Shuck preached a strong sermon on the World's Indebtedness to Baptists. This discourse was received with much cordiality, and will do much good.

Rev. H. L. Johnson was re-elected moderator; D. C. Perkins, clerk; and W. W. Dickens, re-elected treasurer. There are 24 churches in this body, 21 of which were represented.

Rev. A. A. Lomax read a most excellent report on Woman's Work, which was well discussed by him. Rev. W. I. Hargis presented an admirable report on Publications, which was discussed in a very satisfactory manner, and it is hoped proved profitable. At 7:30 p. m., T. J. Bailey preached from Heb. 12:1—The Strenuous Christian Life.

The preachers of the association present were Terry Boxx, J. R. Taylor, W. I. Hargis, A. A. Lomax, D. D. Shuck, H. L. Johnson, W. H. Carder, and H. W. Rockett. The visiting preachers present were W. M. Farmer from Coldwater Association, H. L. Finley, general missionary colporteur, of north Mississippi, and the editor of THE BAPTIST.

Bro. H. B. Gowen read a fine report on State Missions, to which Bros. J. R. Taylor, T. J. Bailey, D. D. Shuck, H. B. Gowen, A. A. Lomax, H. L. Finley, H. L. Johnson and W. W. Dickens spoke.

The reports on Foreign and Home Missions were presented and considered jointly. The speeches on these subjects were above the average, and had a perceptible effect upon the audience.

Other things were done of which we did not get reports.

The next meeting of this body will be held with the Clear Creek Church on Thursday before 2nd Sunday in September, 1903.

The Association was good and advancement was made.

## Good News.

If you will just allow me a little space in your paper we will let the readers of it hear a small sketch from a piney woods preacher and his churches. We began at Palestine Saturday before the third Sunday in August, the hottest weather ever experienced in this section with Bro. G. G. Thomas, of Nicholson, wielding the sword of the spirit, which he did manfully under the influence of God's love until it made good men and women rejoice and sinners beg for pardon, also acknowledge faith in Christ Jesus and come forward for baptism, but alas, he had to go away to meet his own appointment elsewhere. Then the pastor had to ring the bell as best he could with the assistance of those who happened to come along till the meeting closed. Then we returned home to see what the preacher's wife and little ones were doing. We found them resting under the blessings of God.

The next Saturday following we started for Crane Creek Church, near Harriel, Miss. This ought to be called "The church in the wilderness." It was organized under the mission work of the General Association by the Rev. J. P. Johnson, known all over the State as the "Piney Woods Rifle." He has gone to his reward, but his labors do follow. Here Bro. H. F. Clark, one of our very best young preachers was to assist me, but owing to the death of

some of his flock he failed to meet me. So we got up a wagon load of young ladies who love to sing the Gospel and with an organ to assist them we started on our journey. When we reached the ground the good brethren and sisters were anxiously awaiting our arrival. Some Baptists, some Catholics, some Methodists, some sanctified holiness, and a multitude of people for curiosity, some French, some Spaniards, well I will just say of any nationality that you might mention. So we arranged our singers and called them together. I do not know whether they thought it was an old time party, or theatre, or church, but at any rate we began to tell those people about Christ and His mission to the earth and they believed that and came forward for baptism, a goodly number of them, but sickness greatly interfered with the work. Oh, how good God is to bless the labors of the poor humble men in preaching the Gospel and to answer the prayers of His dear children. So after three days of hard work with a very little assistance in preaching we returned home to rest a day or two and found all moderately well again. We next found ourselves with the Corinth people, eight miles southeast of Nicholson, and Bro. Thomas and Bro. J. T. Dale with us. They have been long selected to do the preaching in this section, which they did with delight, power and success. We also had Prof. Good and Smith, of Dayton, Va., who are doing some good musical work in this section with a host of other good singers. The rain poured but the people came and the preacher preached with great power and success to the delight of everybody who heard them. A meeting that is to be long remembered.

Here we had several other conversions. We don't think those preachers of the Gospel went away satisfied, but the Lebanon Association met, which they are members of, and away they went on their duty. If any church or pastor wants the souls of their members awakened, get Bro. Dale and Thomas in your pulpit and it will certainly be done. God bless the good men in their work and may they come again to see us.

Success to THE BAPTIST.

Piney woods preacher,

N. BRELAND.

Anner, Miss., Sept. 6, 1902.

## Bismark.

Our meeting at Bismark, began August 30th. Bro. J. P. Williams did the preaching. Of course it was done well. Modern Holiness has been causing a great deal of excitement in the community, but Bro. Williams preached one sermon on that subject, in which he explained the question of "Holiness" to the satisfaction of all.

The visible results of the meeting were, 16 by baptism, 6 by letter, and the church greatly revived. This church has been under the care of the Pearl River Association ever since it was constituted in '96, but it will be self-supporting after this year.

Yours in the work,

J. W. STEEN.

Dale, Miss., 1902.



## Receiving an Excluded Member.

We notice in your issue of May 8th, under "Church Comity," you say "no church should receive an excluded member without first getting the approval of the excluding church" (or the above substance). Now suppose the "excluding church" makes such demands that the excluded member cannot conscientiously meet them, and no other church in the world will receive him, even upon a profession of faith. He is compelled to live in the world, or in position to be much useful in the cause of Christ. Yet his name is written in the *Book of Life* (if it ever was). Finally, God sends His angels to bear him away to the bosom of Abraham. Now when we shall all "stand before the judgment bar of God," who shall be responsible for this man being shut out from God's people and usefulness in the cause of Christ in this life?

Can Baptists refuse to receive anybody (regardless of past life) upon a clear experience of faith in Christ?

Now let's get one thought right here: Would any man's name on our church books here be regarded as a disgrace to them if we knew for certain that God has them recorded in *The Lamb's Book of Life*? If God blots out names maybe we can afford it. If God didn't blot out David's name when he sinned such a great sin against Him can we assume the responsibility of blotting out names when a poor mortal does not humbly pray our forgiveness for an offence that is possibly less than our offence toward Him? *Courtesy! discipline!*—societies can afford it; a church that obligates them to it can afford it, but a Baptist church that receives its members upon a profession of faith in Christ *Can not afford it.*

Receive him. The excluding church would starve and freeze him to death. We can't expect them to be reasonable and admit that they also are imperfect. Therefore let us leave it with the Heavenly Father, as in Matthew 13:24-50. We can blot his name from the church record here, but thank God we don't keep the records up there. It may be all right to exclude from the Baptist church, but *mortal man be careful* and what you do let it be done with love and not with prejudice or in anger. Pray for the wrong one before excluding him. We should suffer wrong ourselves rather than drive some poor soul out in the cold and because of *courtesy* no one else can receive him.

Be careful! lest we cause some one to diminish in usefulness in the cause of Christ. Some one stands responsible for such state of affairs.

Yours with brotherly love,

H. A. J.

## Some Meetings.

While God has been blessing others He has not failed to bless us as the following will show:

Our first meeting was with Brushy Fork Church beginning on the third Sunday in July. Bro. M. L. Shepherd was with us and for five days preached the Gospel with

earnestness and simplicity. Seven were received for baptism and the young people especially were encouraged to greater things for God.

## WHITE OAK

was next. The meeting began here on Friday before the fourth Sunday. Bro. Shepherd preached on Friday and Bro. J. O. Green on Saturday. During these days Christians were aroused and when Bro. Derrick reached us on Sunday all hands were ready for service. We labored together for several days through sunshine and through rain. The preacher preached with force and clearness, the people heard with gladness, God was in it all and gave us an increase of 15,—12 for baptism and 3 by letter.

## PINE BLUFF

protracted from the second Sunday in August. Bro. John Thompson did the preaching. The weather was fine and people came from far and near to hear the Gospel as presented by this earnest preacher. Notwithstanding we had 30 accessions last year, the Lord gave us an abundant harvest, 21 for baptism, 1 by letter and 4 by restoration. At the next regular service we received 1 by letter and 5 for baptism. Pine Bluff is on a high spiritual plane.

## DAMASCUS

was last, but by no means least. Bro. Bunyard of Como came to us on Saturday before the fourth Sunday. This consecrated man reasoned with men, in Christ's stead, for nine days. Dust, drouth, sickness and death might have been considered as hindrances; but verily, these were the workings of God for the good of men and for His own glory. A telegram from home called the pastor to the bedside of his sick babe on Wednesday, but the brethren had learned to love Bro. Bunyard and rallied to his support. Visible results, 13 for baptism, 2 by letter and 1 restored.

The babe is well again. To those who read my request some weeks ago, I would say our prayers were answered. The operation was a success. The appendix was removed and my wife is no longer a chronic sufferer. The Lord hath done great things for us in body and in spirit whereof we are glad.

We take courage and move forward.

BRYAN SIMMONS.

Carpenter, Miss.

## The Terry Meeting.

Evangelist Dr. E. B. Miller, the man who gets about and preaches to more churches than any other among us, took in Terry of late, and he left us not as he found us. In many ways he was a great blessing to Terry. Our church is much strengthened and built up, and a score of happy souls have been added unto us. Sixteen or more came to us by faith and baptism, and four fine Christian characters were received by letter.

During the meeting the pastor was taken down with a second attack of malarial fever, and was therefore unable to take much part in the good work, but Miller, from long successful pastoral experience,

was fully equal to such an emergency. Having to act somewhat as pastor also he addressed himself to the double service with an unusual spirit of devotion and energy.

Bro. Miller presents a happy combination in his evangelistic work in that he so expounds the Scriptures as to bring out the doctrinal and practical, applying the teaching faithfully to saint and sinner, preaching Christ and him crucified all the time, and so presenting Him for acceptance that faith is called into exercise in the instance of hearing. May God spare him and continue to make him a great blessing to the churches in our State.

Our dear Bro. Halbert, the Sunday School superintendent, of long time sickness, is much cheered and comforted over the many of these new converts coming from the Sunday School, two of whom being his grandchildren. S. M. ELLIS.

Clinton, Miss., Sept. 13, 1902.

## Blue Mountain.

Those who are informed about Blue Mountain matters know that we generally hold two protracted meetings a year. Our summer meeting has just closed, and results seem good. Nine were added to the church—two by letter and seven by baptism.

The preaching was done by Bro. E. E. Thornton and was both enjoyable and helpful to our people. Somebody aptly expressed it that he preached to the children of light in day time and to the children of darkness at night. His night sermons to the unsaved were the old simple Gospel of salvation through repentance toward God and faith in the Lord Jesus Christ. His day sermons to Christians were peculiarly strong and helpful. B. G. LOWREY.

Sept. 8, 1902.

## Some Meetings.

I have enjoyed reading the reports of the glorious revivals throughout the State, and will now tell something of the Lord's goodness to us in this part of His vineyard.

We began our first meeting the 2nd Sunday in July at Martin. Here Bro. Tom Tomlinson did the preaching. God blessed the message and as a result there were 9 accessions, 7 for baptism and two by letter.

The church at Martin is weak, but it is a noble little band, and we hope to do good work for the Master.

The next week we went to Harriston, where Bro. H. H. Webb did the preaching. The preaching was good, but there were no additions to the church. The Baptist cause is weak at Harriston. Pray for us. From Harriston we went to Pleasant Grove, Lincoln County. Bro. J. E. Wills preached for us here. We had a good meeting. Results, 4 accessions, 3 for baptism and one restored. This is a good church and is well developed along the line of Christian giving.

The three above named preachers are earnest consecrated young men, and it was good to hear these brethren, with whom I have been associated at school, as they

preached the everlasting gospel.

Our next meeting was held with Damascus, Franklin County, 1st Sunday in September. Here we had Bro. S. R. Young to do the preaching. Bro. Young has been my pastor for nine years, and is a good preacher. We had a glorious meeting. Visible results, 12 for baptism, 3 restored and church greatly revived.

Damascus is an earnest band of faithful workers. Notwithstanding the busy season of the year the people left their cotton-fields and came to church, and God greatly blessed us.

This is my first year as pastor of churches, and I feel that the Lord has abundantly blessed my work.

Truly God is good to His people. To Him be all the praise!

Fraternally,

T. J. BARKSDALE.

Allen, Miss.

## A New Church Organized.

BISSELL, LEE COUNTY, MISS.

At the close of 8 days' meeting, held at this place, conducted by the writer, when Bro. W. F. Davis met with us on Thursday night, preaching for us each day, and writer at night; when a number of brethren and sisters, consisting of 17, holding letters, invited writer and Bro. Davis as a Presbytery to organize them into one body. After reading church covenant and articles of faith their letters were read and the church covenant adopted. Name given to church and pastor and clerk elected. The church then received 17 by baptism. The writer on Sunday evening at 3 o'clock in the presence of our hundred people buried them with Christ in baptism, making total by baptism this season, by writer 75, and some others awaiting baptism at Turnpike and Hoesa. The outlook for this new church is promising. They will soon have them a new house ready to go into, the membership is nearly all permanently located. This church is located 4½ miles west of Tupelo, 3 miles southeast of Chesterville. Sabbath School and prayer meeting every Sabbath. Those who read these lines, pray for the writer, as he has been called to this field of labor, several infidels near to contend with. All praise to God.

Yours behind the Blood.

S. W. PRICE.

Chesterville, Miss., Sept. 8th, 1902.

## Silver Creek.

I have been in nine protracted meetings this summer and have seen one hundred and twenty-six people join the church on a profession of faith, besides some restored and received by letter. My own meetings were as follows: Bethany, July, third Sunday, Bro. J. R. Johnston did the preaching with his usual vigor. There were eighteen additions, thirteen by experience and five by letter. Monticello, July, fourth Sunday, W. P. Price was the preacher and did us much good. Eight were baptized, one brother over seventy years old. Crooked Creek, August, first Sunday, Bro. J. T. Dale did the preaching and we had a reviv-

val and seventeen for baptism. Calvary, August, second Sunday, Bro. Drummonds did most of the preaching and did it most acceptably. Reportable results, a revival and thirteen for baptism. Silver Creek, Bro. Bush did the preaching, our new house dedicated, \$200 debt lifted, eight added to membership, although we were rained out the last day. The summer's work has been hot and hard, but Oh! the joy of it. It is a blessed thing to live in this world and see the salvation of the Lord. Now to care for these babes in Christ!

Yours,

J. P. WILLIAMS.

## Showers of Refreshing.

We were frustrated somewhat by Bro. G. B. Butler's having disappointed us at Union, but survived it; and trusted the Lord and He sent us a precious revival. It was good to be there to see the Christians comforted, strengthened, encouraged and cheered under the refreshing showers of divine grace, and witness the presence of the divine Spirit in His quickening and regenerating power.

At the close of the meeting it was the pastor's delightful privilege to bury 12 happy converts with Jesus by baptism with others to follow: having had fifteen to unite with the church during the meeting. Bro. H. H. Webb did the preaching for us. The brethren were very much pleased with the services rendered. Bro. Webb is a young minister of promise, and we hope of large usefulness in the Master's vineyard.

We are rejoiced to see and are delighted to help those young ministers of good, common sense, and piety coming into service with the churches.

The Lord bless and give us a large crop of them.

H. S. ARCHER.

## Union.

Union Church held her annual meeting to embrace the third Lord's day in August. Two sermons a day except the first and last, for nine days. Bro. J. E. Wills preached the Word with great power for six days. He is a strong man, a very instructive preacher. The writer preached three days. Thirty-one were baptized the last day of the meeting—with some standing over for next meeting. Fifty new names added to the church roll. Last Sunday three more were baptized and two were received for baptism for next meeting. Every meeting since May, some have joined by letter and some for baptism—until our increase for the year is about seventy. I suppose fully 250 have been baptized in the churches around Union during July and August in a scope of 20 miles. The Lord is blessing His cause in all the country. To the Lord be all the glory.

R. J. BOONE, pastor.

## Some Good Meetings.

I have just closed my meeting at Taylorsville. I had to do all the preaching as I failed to engage help for the meeting. We

had a good meeting with 18 added to the church, 10 baptisms, 8 by letter. I have received 30 here since February. I went over to Summerland Saturday, received four more there for baptism. Taylorsville is the main town on the Laurel branch of G. & S. I. R. R., and has no house to worship in. During our meeting we agreed to build at once, and raised on subscription about \$700.00. This is not enough, but we greatly need help, and respectfully ask our brethren in the State to help us. We want help, and want it now. As pastor, I ask you in Jesus' name, and for His sake, that your many readers who have houses to worship in remember with contributions, for this our Lord's work. Send contributions to me at Mayton, Miss.

Yours,

T. J. MILEY.

## Bellefontaine.

A good meeting with Spring Hill Church, Calhoun county. Bro. G. W. Riley, of Sarepta, Miss., preached the Word with great power and God blessed His Gospel to the salvation of sinners. Received by baptism 9 and the church greatly revived and united.

This church numbers over 250 members and is full of love and the Holy Spirit. Gives to missions, college endowment and Orphan's Home.

There has been baptized 81 into my 4 churches this summer. THE BAPTIST grows better all the time. God bless you. A. B. HICKS.

## Suffolk.

Our meeting at Providence, Franklin Co., embraced the third Sunday in August. Bro. E. S. P'Pool did the preaching. Seventeen were added to the church and eleven by baptism. Bro. J. H. Purser is our pastor and is loved by all. Our new house is about completed. We hope to dedicate it sometime in October. Would be glad to have Bro. Bailey with us on that occasion.

Truly,

W. J. YOUNG.

## Bond.

I have just closed a meeting at Bond, a mission station on the G. & S. I. R. R. Bro. J. J. Justice and wife were my assistance. We had five accessions, three for baptism and two by letter. I raised in subscription \$700 toward building a house of worship. We have done heroic work to prevent the establishing a saloon there which question is now pending. I have labored in meetings with pastors outside my own churches in which 36 were received for baptism. I go to Saucier tomorrow.

Long live THE BAPTIST.

T. D. BUSH.

## A Great Meeting.

I have just closed a meeting of one week's time with the Poplar Springs Church, five miles from Winona. We had 41 additions to the church. I baptized 26 yesterday, and there are others to follow. I have baptized 47 the last month.

H. C. ROSAMOND.



## Old Roarer, the Bug Hunter.

REV. J. B. GAMBRELL, D. D., IN STANDARD.

My father raised a big dog for service on the farm. There were not so many times when he was needed, but sometimes he was needed very badly, as when the brindle bull broke the fences and turned the whole drove of cattle in on the crop. The dog we will call "Old Roarer."

He was raised with great care and grew up to be as fine a specimen of a mastiff as you ever saw. His mouth was something to look at. Cavernous, with a double row of teeth, which might well make "Old Brindle" calculate chances before entering upon a marauding expedition. "Old Brindle" was a hard proposition, too valuable to kill; too mean to live; just as some church members are too good to turn out, and not good enough to keep in.

It was generally understood on the place, that when "Old Roarer" got age on his side, Old Brindle would improve his morals; for Roarer came of a noble breed of dogs, which had won renown for valuable service.

Roarer grew to enormous size, and had a voice like an echo from the "vasty deep." And he was a bundle of energy. Every muscle was well strung; every motion indicated alertness. He was a most promising dog. But he did not fulfill expectations. He became a great hunter, but he was a bug hunter. It was common to hear him barking like he had a lion at bay. His great voice would wake the echoes. If you went to look after the game, you would find him with one eye cocked up, his head to one side, and his nose near the ground, barking like wrath. A close examination might reveal a crack in some sort of bug, crawling on the ground, or maybe nestled under a clod of dirt. Stamp on it, or in any way recognize that you saw the bug and Roarer would snarl all over his face, show his great teeth and dart off on a hunt for another bug. At the first, we all thought by the savage bark, Roarer had some bad varmint in a close place; but as he settled down into a confirmed bug hunter, everybody laughed. He became a huge joke on the place, and we all took our fun for pay for his bread. Then, too, it was worth something to see his satisfaction at his small catches. Who does not love to see even a no-account dog enjoy himself. After killing a bug, Roarer went off with the air of a dog that had killed a bear. He was thoroughly satisfied with himself.

Bro. Editor, the more I know of dogs the more I think of men, even preachers, and some editors. I am inclined to believe that if Roarer had been a man, he would have been a preacher or an editor, maybe two or three of them. I have seen a man and a minister, well born, well educated, with large brain, and it will trained, become a bug hunter in the kingdom. Some have become microbe hunters, and, while they cannot exactly locate the microbe, they bore for him in every square inch of the body of Christ. Some editors think the pegging awl is more powerful than the

pen, and hence they jab it into every body and everything in reach, if haply they might hit a microbe. "Old Roarer" scratched up many a good hill of corn in his ferocious attacks on bugs, and even so has a bug hunting preacher destroyed much good to exterminate an inconsequential evil, or no evil at all. "Old Roarer" never took to large game. The bull had his old way so far as his work went. Other dogs on the place had many a bout with destructive varmints, but "Old Roarer" stuck to his own line. Nothing could change him. His habit became fixed and when I left for the war he was known as a bug hunter. Dogs and men have a wonderfully close affinity for each other, and they develop along the same lines. I have seen preachers and editors and politicians follow bug hunting till they lost all taste for large things. Take some of our religious papers and get the level of thought in them. The editor is on a perpetual hunt for microbes or bugs. He is scanning the columns of exchanges to find some little thing to stick a pin through. He watches to see if some secretary or college man has not given him a chance. He will go to Germany to catch bugs for the sake of killing them in his paper. Bugs are his joy and dead bugs his crown of rejoicing.

He so belittles his soul that all the great things of the kingdom go by unheeded. A man down on the ground looking for a bug might not see an elephant standing by him.

I always felt when I thought of him seriously, that "Old Roarer" was a canine disgrace. He was made for large things; but in his big body was a little dog. A strong preacher, with a little trivial subject is a disgrace to his calling. I admire the words of an unlettered country preacher: "Brethren, I am a poor little preacher, but thank God, I have as big a message as any of you." He was a big preacher, for we expand or shrivel according as we feel and live.

Bug hunting preachers and editors are a curse to our people. One big mouthed dog, barking at bugs can demoralize a whole pack of untrained dogs. While they are tearing up the ground hunting bugs, all the game worth hunting gets away. Dallas, Texas.

## Interdenominational Work.

From the days of Constantine, when church and State were united, Baptists have been relegated to the minority, and, practically, persecuted for their faithful adherence to Bible teachings. They were ostracized by the secular power and driven into the wilderness, and when they dared to emerge, even under a free government, were often grossly misrepresented. Many still suppose them an ignorant people.

These things have made them cautious of all kinds of alliances and cooperation. On the other hand it has made them stronger in their own convictions. Now they are a mighty host, with colleges and schools in the lead of other sects, and their ministers peers not only of the most gifted of any and all denominations of Christians,

but of the so-called religions of the world. Their practices can no longer be successfully ridiculed.

It is not necessary for them to hide their heads in these latter days, for they can hold their own in any organization to which they may belong. In interdenominational work they need not fear cooperation; indeed it becomes them to seek it. They hold nothing of which they should be ashamed, and while required to sacrifice no principle can hold "the truth in love." Abstinence from cooperation in matters of agreement has in many instances resulted in loss of influence.

The State Sunday School Association met in Winona on the 26th inst. Why cannot Baptist schools be fairly represented in these meetings? At Denver, the International Convention brought much of the best Baptist talent to the front, and on the Lesson Committee are three very prominent Baptists. Discussions, in the spirit of the Gospel, bring out much useful information. "Love is the bond of perfectness," and "charity seeketh not her own."

Bro. B. F. Jacobs, a Baptist, chairman of the executive committee of the International Convention, recently deceased, was the prime mover in organized work. A leaflet signed by him and others says: "The organized Sunday School movement, of which all international, State and provincial, county, township and city associations are a part, is an aggressive, cooperative, interdenominational activity on the part of Christians of all names, by which, without discussion of doctrine or polity, the Sunday School as 'the Bible studying and teaching service of the church' is considered:

1. For the purpose of increasing interest and efficiency in Bible study.
2. Of securing the best methods of Sunday School management and Bible teaching.
3. Of perfecting Sunday School literature and equipment.
4. Of more closely linking the home with the church.
5. Of increasing the attendance upon the church services.
6. Of extending the benefits of the Sunday School to every man, woman and child.
7. Of securing the conversion of the scholars to the Lord Jesus Christ and developing them for Christian service."

"And all these things, and more," it is said, "it actually does in a mighty way, as thousands of churches and Christian workers testify continually." In the United States alone there are reported 139,501 Sunday Schools, with 1,417,580 officers and teachers; 1,474,441 enrolled scholars. Bro. Jno. T. Buck, of Jackson, is a member of the Executive Committee International Convention, and was president of the Mississippi State Association, and he is a safe man, as we all know. I second the motion to join him.

L. A. DUNCAN.

## Union Meetings.

Upon this question much argument can be raised and so much spirit, that whoso-

ever opposes it, is liable to be anathematized by many. There is a deal of sentiment right here, to be displayed. The thought of uniting Christians is one to be cherished and desired. But sentiment is not argument, although sometimes for sentiment's sake, error is received unchallenged. The boiling blood, which fanatically defends a point, blindly and rashly asserting its tenableness, in the absence of all reason, does not count for much; it is, the rather, sober judgment, which honestly desires to accept the right and willing to reject the wrong, though it be a cherished idol, which tells.

About union meetings, much sentiment may be amassed, which can be arranged into apparently strong argument, but will it stand the test? If union meetings are right, let's have them; if wrong, let's away with the notion. Two arguments probably cover the ground in favor of such: 1. Union meetings are desirable because of the influence exerted, by the sight of two or more denominations working together; 2. "In union there is strength."

In answer, be it said, there are some unions which were better off if divorced. The value of any principle depends upon its practicability. A cotton picker on paper may seem feasible enough, but what about the test? It is the work of a fanatic to sing its praises, after it has proven a failure.

Union meetings may seem desirable, but are not practicable, because:

1. *The Truth is Cramped*, by the limitations placed upon it by the other denominations which have only a part. It is self-evident that denominations differ. Therefore somebody is wrong, for all can't be right. So they who hold to more of the truth cannot be free in the enunciation of their entire belief, through deference to those with whom they have united. Union meetings are a comradeship in a journey, in the which the strong man has to slacken his pace, that the lame companion may keep up. Loss of time and of principle are the results. But some make bold, to say, "Let us preach only what we have in common." What! Shall we believe what we cannot preach? Never, so long as the Gospel is "the power of God unto Salvation."

2. *The Spirit of Rivalry*. Partisanship will inevitably exert itself; members are sure to work for their respective churches, which, at any other time, is proper. Bro. A. is working for his denomination, and Bro. B. finds himself as zealously working for his. A mourner is told by one to stop mourning and "work out" his salvation; the same seeker is by another friend warned against apostasy, while a third counsellor reads him from the Bible, thus proving that salvation is of grace, not of works, and is "forever." What is the poor man to do? Three different ways of salvation and this a "union" meeting. Such confusion!

3. *Confusion of Working Forces*. Human beings become wedded to localities and surroundings. This applies to places of worship. The pulpit, the organ, the accustomed bench, familiar windows, after

a time become necessary to a quiet, worshipful mood. But in a union meeting, at least one congregation finds itself in a strange place. Things do not seem to be theirs; and everything is out of joint. Bro. deacon A, of the visiting congregation, is called on to pray. Instead of arising from the accustomed amen corner, as in his own church home, his voice comes from away back in the audience and, sounds strangely out of place. New faces in the choir, start the song and, the acoustics being strange, make all sorts of sounds out of it. In short, one congregation, at least, is a stranger in a strange house. This impairs the work.

4. *Heretical Church Members*. This is serious. Denomination No. 1. furnishes the preacher and denomination No. 2. the house. Conversions result. A young convert is partial to the place where he first saw the light. So a large majority join No. 2. through their affection for the house, but, mind you, they have been indoctrinated by the preacher of No. 1. Here is the beginning of a church division; trouble for a pastor; heresy, all because of a sentimental "union" meeting! The writer knows from experience.

5. *The Leader*. One of three things must be:

- (a) The leader must be of one denomination, holding to and teaching, by example at least, doctrines peculiar to his people. The unfairness of this is evident.

(b) Or, if local pastors, must interchange every service, or to. This is nothing but confusion itself and often ends in hurtful rival among the ministers.

(c) Or the leader must be a kind of denominational mongrel, who believes in the principle of one and belongs to another for policy's sake. What good could such an example of inconsistency perform? The argument for union meetings would, if carried to its conclusion, abolish denominationalism. If good for a week, why not for all time? And unless willing to the latter, one should not favor the former. With good will toward all and malice toward none, it is best for each local church to hold its own meeting, preaching its own doctrine and working for the kingdom in its own way. "Can two walk together, except they be agreed?"

W. A. HAMLETT.

Rockdale, Texas.

## The Benediction.

"THE BAPTIST" says that at the close of a certain service this was the benediction:—"Now may the blessings of God, the Father, God the Son; and God, the Holy Spirit, rest and abide upon you all forevermore," and asks: "Is the above a 'form of sound words'? Let some one who knows, speak out." The authority of our Divine Teacher, and that of an inspired apostle, is sufficient. In sending out his disciples to make more disciples, Jesus said, "baptizing them"—not in the names of the Father, and of the Son and of the Holy Spirit, for such a formula would have made tri-personality mean tri-theism, or three Gods limiting each other and depriving each other of deity; not in the name of Father, Son, and Holy Spirit, as that without the repetition of the preposition "of" before each person would have obscured the personality of the Divine Nature; not in the name of God, and of the Son, and of the Holy Spirit, for that would have made the Divine Nature, or Essence, upon which the Persons in the Trinity subsist one of those subsisting Persons, when it is the Father that sustains such relation;—but he did say: "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—Matt. 28:19.

He who invoked the benediction in the form mentioned very worthily desired to impress the Divinity of Christ and of the Holy Spirit, but, to say the least, it was of doubtful benefit and questionable propriety. This writer used that form once or twice, and for the same purpose; but he was easily convinced by his own reflection that while there was much "sound" in the formula it was not according to "the form of sound words," and he abandoned it forever. Why not simply repeat, just as it is, the apostolic benediction? "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen"—2 Cor. 13:14.

H. F. S.  
Vicksburg, Miss.

## Resume of Work.

I herewith send resume of our summer's work. The meeting with Liberty began Monday after the second Lord's day in July. There was a marked interest from its beginning and for ten days, although the weather was excessively warm and the roads unusually dusty, the house was filled to overflowing. Bro. W. James Robertson of First Church, Grenada, was with us and did the preaching. The Word was preached in simplicity and earnestness. Bro. Robertson very much endeared himself to all who heard him. The church was revived and there were 44 accessions to the church, 34 for baptism and 10 by letter. To God be all the glory.

Our next meeting was held with Unity, Montgomery county, beginning the first Lord's day in August. After morning service Bro. J. H. Cason came to our assistance and held forth the Word of Life in its power and beauty till Friday following. His preaching was sound to the core, and yet so simple that a little child said of it, "that the children could understand it." The visible result of this meeting, the church edified and revived and one noble young man baptized.

On the third Sunday of August meeting with Torrance. The Tuesday following Bro. Blalock from Coffeeville came to our help. The meeting continued till Friday. Bro. B. is one of our coming young men and good things may be expected from him. The meeting closed with four candidates for baptism. God has wonderfully blessed us. To Him be praise and glory both now and forever.

A. C. MASON.



### Spillman Appointments—Sunday School Institutes.

Blue Mountain—October 26 and 27, a. m.  
Cherry Creek—October 27, 7 p. m. and 28.  
Tupelo—October 29.  
Macon—October 30, 7 p. m.  
Starkville—October 31 and November 2 at 7 p. m.  
Columbus—November 1 and 2, morning and afternoon.  
Meridian—November 1 at 3 p. m., and 4th.  
Hattiesburg—November 5 and 6.  
Brandon—November 7 at 7 p. m.  
Clinton—November 8 and 9, a. m.  
Jackson, First Church—November 9, 4 and 7 p. m.  
Gloster—November 10 at 3 p. m., and 11th.  
Indianola—November 12.  
Greenwood—November 13.  
Lexington—November 14 and morning of 15.  
Yazoo City—November 15 at night and 16 at night.  
Anding—November 16, morning.

Our State Sunday School missionary, L. P. Leavell, will accompany Dr. Spillman. We bespeak for them the co-operation of pastors and brethren in this work. The arrangements for these meetings will be in the hands of the pastors and all Sunday School workers adjacent are earnestly invited to attend.

The unequal division of time is to be accounted for by the railroad schedules and a desire to give the best service to each place.

In behalf of the Executive Committee of the Convention Board,

A. V. ROY, Cor. Sec'y.

### The Copiah Association.

The Copiah Association at its 16th annual session convened with the Smyrna Baptist Church, 10 o'clock, Thursday, September 11, 1902. Bro. D. M. Miller was re-elected moderator, and J. L. Hemby re-elected clerk. All the churches were represented by letter and messengers were one by letter only. The annual sermon was preached by J. A. Lee at 11 o'clock Thursday. The missionary sermon was preached at 11 a. m. Friday by W. A. McComb. The following brethren were present as visitors: Dr. J. L. Johnson, President of Midway College, Clinton; L. P. Leavell, S. E. Fieldman; M. L. Sheppard, Clinton; John Thompson and Bryan Simmons of Union Association and O. M. Lucas of THE BAPTIST, M. W. R. Woods, secretary of Woman's Central Committee and J. H. Purser. The churches of the association reported progress all along the line during the past year.

Contributions for the past year \$10,669 86  
preceding year 10,130 68

Increase this year.....\$ 539 18

It is gratifying to report an advance in contributions notwithstanding the pressure of hard times. The spirit of benevolence is abroad in the land and our people are coming more and more to recognize the fact that their possessions belong to the Lord.

A commendable feature of this body is that the brethren are disposed to break ranks until the work is finished. Three whole days were devoted to the Lord's work—while a goodly number of brethren remained over to enjoy the Sabbath services as well. Great crowds were present on Sabbath, and Dr. Johnson preached a fine sermon in the house while Brother Sheppard held forth the Word in the grove near by. Both sermons were highly spoken of. In the afternoon the stand in the grove was occupied by J. P. Hemby and the house by O. M. Lucas. It is not an agreeable task to preach to people who are already full and, then sometimes the preacher gets too full for utterance. The good sisters of the community, spread each day of the association a bountiful repast, and the brethren showed their appreciation by making way with huge piles of the good things prepared.

The association goes to Hopewell next year, meeting on Wednesday, before 2d Sabbath in Sept, 1902.

O. M. LUCAS.

### Outline of a Sermon.

[On the 1st Sabbath in August my pastor, Dr. J. A. Hackett, preached from the text: "The disciples were called Christians first at Antioch."—Acts 11:26.]

Associations are usually named according to their uses, methods or purposes. The followers of Christ were named disciples because they were learners, brethren, because they were of the same household; and named each other saints because they were holy, and Christians because they were like Christ, their Master and teacher.

II. "Like teacher like people." To be worthy of the name we must be like Christ in our lives. Alexander the great met a cowardly soldier of the same name of himself and said, "you must either honor the name or change it for some other." A good suggestion. To be a Christian—like Christ—one must first be a plain believer, that is, with trust in Christ alone for salvation and in no sense in works.

2. He will be a close walker with Christ, even to the point of self-denial, cross-bearing and personal following after Christ.

3. He will also be an earnest worker. "Lord what wilt thou have me to do," "And whatsoever thy hand findeth to do, do it with thy might."

4. There is a wide possible range in the Christian life—from the minimum to the maximum—from the least to the greatest—none of us are content with the least—in worldly matters—but the best—so let us aim at the best—the maximum—even the ideal in religion—and so not only be called Christians, but belike Christ in character, zeal and earnestness and thereby be true witnesses.

The Hindoos called Judson "the Jesus Christ man," and when asked for the reason, they said "Because he is so much in his life like the one he tells us about."

W. H. PATTON.

### Rest Awhile.

"There remaineth, therefore, a rest to the people of God."

I must cease work. I cannot manage

it. I must rest—turn it all over to Christ. He says: "Come unto me all ye that labor and I will give you rest."

"He that is entered into his rest, he also hath ceased from his own works." "For it is God which worketh in you both to will and to do of His good pleasure."

Leaving God out, we worry and fret and do nothing; but "I can do all things through Christ which strengtheneth me," and have rest.

And yet, our effectiveness lies much in seasons of quiet.

Christ prayed alone. He also said: "Come ye yourselves apart into a desert place and rest awhile;" and "Jesus, therefore being wearied with his journey, sat thus on the well."

We may rest when tired. Jesus gave the pattern. But we should be tired. Christ, having journeyed far, was tired.

Many Christians are tired before starting. They are ever in a "desert place," and the ground is "brown and bare," with no "upper and nether springs." A dearth is in the land of their soul, and they suffer hunger. It hath been said: "He that will not work, shall not eat." The worker eats—eats working and eats resting, and is "strong in the Lord and in the power of His might."

Brother, we seldom need to sit down to eat, for God's work is manifold, and "variety is the spice of life."

Oh, such a restful life—this work for God! Come, let's "rest awhile."

J. E. PHILLIPS.

### Announcement.

The Southern Baptist Theological Seminary will begin its next session at 10 a. m. Wednesday, Oct. 1st. The first meal will be served in New York Hall at supper Tuesday, Sept. 30th.

Students should arrive if possible not later than Tuesday night; if not then, as early thereafter as possible. Each student should bring license or ordination paper, or a letter from the church of which he is a member, endorsing him as a student for the ministry.

For information as to reduced railroad rates, address B. P. Smith, Room 10 New York Hall, Louisville, Ky.

E. Y. MULLINS, President.

### Columbus Association.

The recent session of this body, held with the Macon Church, was quite interesting and, I trust, profitable. The Association met, promptly, Friday morning, 12th inst. and after the reading of the letters proceeded to permanent organization by re-electing the former clerk and treasurer, to-wit: J. W. Deupree and J. A. Glenn, and electing Dr. J. L. Griger to preside over the deliberations of the body.

Many hearts were made sad, as we entered the church and observed the pulpit and a stately chair, designed, seemingly, to represent the moderator's chair, draped in mourning, thus betokening the grief both of the Macon church and the Columbus Association over the death of our former beloved moderator, Rev. M. V. Noffsinger,

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The Store That Saves You Money on Everything You Buy.

SPECIAL BARGAINS FOR AUGUST.

Fine Silky Dimities, beautiful designs and colors, worth 20c, August price a yard 10c	Ladies and Gents silk warp twill Umbrellas, worth \$1.50, August price each \$1.19	Large size Mosquito Canopies on copper frame, worth \$2, August price.....\$1.30	Ladies' Swiss Ribbed Vests with silk tape neck and arms, worth 15c, August price.....10c
Fine Sheer White Lawn, worth 18c, August price a yard.....10c	Figured Batiste, worth 8c, August price a yard.....4 1-2c	Family Sheetting full 90 inches wide, worth 25c, August price a yard.....19c	Batiste Corsets, 4 hook, pink, white or blue, worth 75c, August price a pair.....35c
Swisses and Tissues, worth 50 and 75c, August price a yard.....19c	Ladies' plain Hemstitched Handkerchiefs, pure linen, August price each.....5c	Ladies Mercerized Silk Vests worth 35c, August price each.....22c	Men's dollar Madras Shirts August price.....69c

On August 4th we place on sale our Fall Line of the Famous Punjab Percales. These Percales are Full Yard Wide and very best quality. Send for samples.

JONES-KENNINGTON DRY GOODS CO., Jackson, Miss.

A few of the churches were not represented, yet the attendance of messengers and visitors was fairly good. Among the visitors from afar I noticed Secretary Rowe, Missionary Lumbley and Rev. W. P. Price.

The discussions of the different reports were in the main animating and interesting. The speech by Bro. Rowe on Missions and that by Bro. W. C. Grace on Temperance impressed me as exceptionally good.

The preaching, from the annual sermon by Bro. A. J. Miller to the closing effort, was up to high water mark. Pastor Grace and his people treated us with royal hospitality. Much credit is due the Committee on Entertainment, being careful from start to finish in looking after the comfort of the messengers and visitors.

One church was received by letter and one by petition. The body adjourned to meet next year with Bethel Church near Strong Station. The West Point pastor, Bro. W. T. Hudson, was appointed to preach the introductory sermon.

H. M. LONG.

Columbus, Miss.

### Kosciusko.

Dr. T. S. Potts, pastor of the Central Baptist Church of Memphis, Tenn., was with us for ten days in a most glorious meeting. The merchants kindly agreed to close up their places of business during the hour of services, and great crowds attended both the morning and evening services. Our church could not seat the evening con-

gregation.

Dr. Potts preaches the Gospel in a plain and simple way, and therefore the people heard him gladly. It was one of the best series of sermons that it has ever been the writer's privilege to hear. It was also our pleasure and delight to have Mrs. Potts with us during the last few days of the meeting. Our church will always remember with pleasure this visit of Pastor Potts and his wife. A week previous to our meeting up town we had held a meeting of one week in our chapel at the Cotton Factory and were ably assisted by Rev. J. F. Tull, of Durant. We have already given a report of this work. During these series of meetings there were added to the fellowship of our church 31.

W. P. HURT.

### Merrill.

We have just closed a good meeting at this place, with 8 additions to the church and grand revival; church greatly strengthened. Bro. W. K. Red of Hattiesburg, did the preaching for first five days when Bro. B. L. Mitchell of Moss Point, came in and continued five days. By their preaching and guidance of the Holy Spirit, we had a good time.

C. M. BRELAND, Pastor.

### Yalobusha Association.

All delegates and visitors to the Yalobusha Association, which meets with

Spring Hill Church, October 9, will please send their names to the undersigned, telling how they will come, by rail or private conveyance. Those coming by rail will please state when and on which train they will come, so we can meet them at Oakland. Visiting preachers are cordially invited to be with us. Keep your promise Bro. Bailey and come. Yours to serve,

THOS. T. GOOCH.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.







## Real Love.

"I love you, mother," said little John. Then, forgetting his work, he cap went on. And he was off to the garden swing. And left her the water and a towel to bring.

"I love you, mother," said Rosy. "Love you better than love can be." Then she teased and pouted half the day.

"Till her mother rejoined when she went to play.

"I love you, mother," said little. "Today I'll help you all I can. How glad I am that school isn't keep."

So she rocked the baby till it fell asleep. Then, stepping softly, she broom to the broom. And swept the floor and dusted the room. Busy and happy all day was she. And helpful as child could be.

"I love you, mother," again they said. Three little children going to bed. Do you suppose that mother guessed Which of them really loved her best?

## The Greatest Bible Class in America.

Among the many papers coming to our table our attention has been especially called to the *Union Gospel News*, published at Cleveland, Ohio. It is a large 16 page undenominational religious weekly and already enjoys a wide circulation in all parts of the country—going to ministers and laymen of all religious denominations.

Its Fall announcement especially attracted attention to a course in Dispensational Bible Study conducted by Rev. James M. Gray, D. D., of Boston. Dr. Gray is one of the leading Bible teachers of America. During the Summer of each year he is at the head of the Moody Bible Institute of Chicago. The past Summer his class there contained nearly 1,500 persons.

In October of last year Dr. Gray began a two year's course in the *Union Gospel News*. The first year of the course was the Old Testament, but beginning in November of this year the New Testament will be taken up and each week the readers of the paper will be given a lesson of exceptional value. Dr. Gray's making up the study of the Bible by Epochs—a plan altogether out of the ordinary, and those who have followed the first year's lessons are enthusiastic over the work. Although Dr. Gray has devoted a large part of his life to Bible Study, he has been making special preparation for these New Testament Studies and they cannot fail to be of the greatest value to all Christians.

At the beginning of the course last year over 10,000 new sub-

scriptions to the *Union Gospel News* were received from persons who were anxious to take up the Dispensational Studies with Dr. Gray. Now that he is coming to the New Testament, for the second year in the course, the publishers confidently expect that Dr. Gray will have the largest Bible Class ever conducted by one man, as thousands will want to avail themselves of the opportunity to be led by him into the rich fields he will open up to his followers.

The *Union Gospel News* has a number of excellent departments, making it a clean and attractive family paper. These include Editorial, Sermon (by Dr. J. Wilbur Chapman, of New York), Bible Study, Sunday School Lesson Page, Young People's Society Notes, Inner Life Articles, Science Notes, Stories, Children's Page, Puzzle Column, and general reading.

The subscription price of the paper is only 50 cts. a year. Subscriptions should be sent at once to the *Union Gospel News*, Caxton Building, Cleveland, Ohio.

## For the Strenuous Life.

The devotional life is not meant to be divorced from the practical. Spiritual truth was not meant to be banished from the work of the world. Men cannot always sit at the foot of the cross. They cannot always abide in the hallowed upper chamber of prayer; for, ever and anon, there comes to most of them a call for daily bread. If religion is to hold its influence over them, it must go with them to their work and teach them how to live as well as how to die.

—Samuel Smith Harris.

## Cures Eczema, Itching Humors.

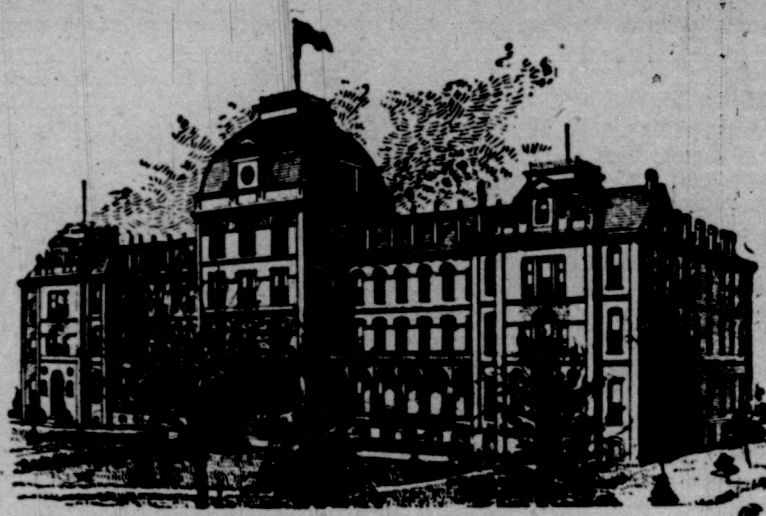
Especially for old, chronic cases take Botanic Blood Balm. It gives a healthy blood supply to the affected parts, heals all the sores' eruptions, scabs, scales; stops the awful itching and burning of eczema, swellings, suppurating, watery sores, etc. Druggists, \$1. Sample free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter.

## ABLE PAMPHLETEER.

Mr. F. R. Carlross, of Jackson, Miss., Now at Montague.

Among the prominent men at Montague for the summer is Mr. F. R. Carlross, of Jackson, Miss., the author of several very able pamphlets. Among these is one on "Southern Prosperity," which is one of the most complete and concise statements of the growth and standing of the industrial South ever written. Another, "A Plea for the Veterans' Home," is a very strong argument for the care of the old soldiers and breathes an intense patriotic spirit.—Nashville Banner.

This booklet can be had by ordering from F. R. Carlross, at Montague, until October 1st and afterwards at Jackson, Miss.

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	No. 1.	No. 3.
Arrive Gulfport,	11:15 a. m.	10:00 p. m.
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under the management of Fred. Harvey. Full information as to rates and all details of a trip via this new route will be cheerfully furnished, upon application, by any representative of the



## Deaths.

## Echols.

Near Senatobia, on the 19th of August, Mrs. J. W. Echols died in the triumphs of the Christian's faith. She was a devoted wife, a fond mother, a true woman, a model Christian. We lose one of our most faithful members and we will long miss her. Her friends were many and our Senatobia church feels its loss. She was the first matron of our Orphanage, and while there only a short while, left the imprint of her noble Christian character. She was married to Bro. J. W. Echols just five years, and after long, patient suffering she left her good earthly home for the better one above. God bless and comfort the bereaved ones.

HER PASTOR.

## Mr. Sidney Daugherty.

On Sunday evening, September 7, while visiting the woods near Port Gibson with his family, Mr. Sidney Daugherty fell from a tree and was instantly killed. This sad providence casts over the hearts of all who loved him a gloom which is only brightened by the fact that he died at peace with his Maker and with all mankind. More than a year ago he was converted and showed remarkable evidence of a new life in Christ. He was a member of the Baptist church. All his friends extend their sympathy and love to the bereaved family.

"No further seek his merits to disclose,  
Or draw his frailties from their dread abode,  
(There they alike in trembling hope repose)

The bosom of his Father and His God."  
— E. S. POOL.

## Moreland.

In memory of Willie Floyd Moreland who died August 28, 1902, aged 18 years, 2 months and 8 days.

How true it is that God's ways are perfect and our deeds and thoughts are imperfect. Oh, with what anxious and willing hands did we work to keep him with us. He was such a noble youth. But God said, Rest, thy work is over.

What a consolation it is to know God knows and doeth all things well. While it may be hard for us to see what is best for us, yet He has promised to be with us in our troubles in this life and that to own and to bless. Trust in Him and be guided by His counsel, and this separation will only be for a time, and then we will all meet in a home not made with hands where there will be no more partings and heartaches, but love and peace and joy and Christ shall reign king forever.

Written by one who loved him.

## Tribute of Respect.

At a meeting of the Baptist Sunday School of Brooksville, Mississippi, the undersigned committee were appointed to draft resolutions expressive of their sad feelings on this occasion. Therefore be it

Resolved 1. That in the death of Robert Hudson our loss has been inestimable, his place is vacant for he "no more will join our number"—and we miss the happy boyish face, so true to his friends, free, open-hearted and generous.

2. That while a household has been broken and made sad, the fond mother lost her son and the life of her home, yet "it is well" or it would not be so—God is

too wise to err.

3. That we extend our sincere sympathy to the family, and may they bow in humble submission to the will of Him who hath said "I will never leave thee nor forsake thee."

4. That a copy of these resolutions be spread on the minutes of our school, a copy be sent the family of the deceased and a copy to THE BAPTIST, The Natchez Herald and The Brooksville Progress for publication.

MES. T. W. TATE,  
MRS. C. Y. COSBY,  
W. B. Mc MORRIS.

## Resolutions.

At a meeting of the Baptist Young People's Union of the First Baptist Church, Greenville, Miss., September 7th, 1902, the following resolutions were adopted:

WHEREAS, It has pleased Almighty God to call from us our beloved brother, Stacy Lord, be it

Resolved, That in him we recognized a worthy co-laborer and leader, full of zeal for our Master's cause, and with unbounded love for the souls as well as the bodily welfare of his fellow men. Be it further

Resolved, That though we no longer have his kind, gentle voice with us as director, we will ever feel his influence in our service to both God and man. Be it further

Resolved, That each member of our Union deeply feel the loss we now sustain in the untimely death of our leader. Having known him we have been made to more fully feel our duties in life. Therefore be it further

Resolved, That we tender our deepest sympathy to his bereaved relatives, and a copy of these resolutions be sent to them, and also published in our city papers, the Baptist Young Peoples Union the State BAPTIST.

By order of the Baptist Young Peoples Union.

A. M. TODD, President.  
PERCY TOMBS,  
W. G. BARRETT,  
Committee.

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I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25.00 to \$35.00 per week. I do not canvas, people come and send to me for the Perfumes. Any intelligent person can do as well as I do. For 42cts. in stamps I will send you the formula for making all kinds of perfumes and sample bottle prepaid. I will also help you get started in the business.

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## WOMAN'S WORK.

## Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## The Way Home

"I AM THE WAY."

We saw last Sunday what a blessed, much-to-be-remembered home is that of Jesus. We are to think of the way there. Who, that has really thought of that home but longs to be a part of it, after the trials and dangers of life's journey are over? Yet it is true, and no less true than mournful, that many never reach it, simply by not using the right means. The fact is there is only one way, but men are constantly seeking other ways, and so miss the end at last.

I will try and show you the various mistakes that we are apt to make, by a little story, which will serve to show my meaning, and perhaps make it plainer to you than a mere sermon. If you only bear in mind that there is a moral or a lesson in this moral is not to be sought for at the end of the story, but it is traced all through.

One Saturday evening in autumn, just as the sun had set behind the border hills of Scotland, a coach traveled slowly along the high road which at present no railway line had cut. Very desolate and wild was the country, and the wind of the night in the evening whistled mournfully among the hills. It was a hard work for the shepherd with his flock, the passenger with and without the coach drew looks and plaid more closely around them, thought with joy of the blazing fires, and warm welcome awaiting them. A youth, however, an outside passenger, stood grave as he saw the night shadows falling and anxiously asked the coachman how long they should be before they reached the journey's end. Are you a stranger here? asked the coachman.

"Almost," was the reply. I am returning after ten years' absence. I left home when I was a little child of seven and went to live with my grandmother in Ellisville. I have never been home since. Now she is dead. My father is getting old and weak, and he needs to help him in his farm. He told me to come by the coach. I am as Ellisville had then. A storm of wind and hail arose, had come by the morning. I had been told that the coachman had been killed by the wind and hail, and I heart failed him; suddenly he fell

could have managed it by daylight. I was up late and missed the mail, and now 'tis a bad look-out I think getting home to night at all."

Ah, said a stout grazier, who sat close by, I don't doubt but it is, you had better rest tonight at the Black Bear; there is capital entertainment there, and early tomorrow you can go on your way.

"But they expect me home tonight," said the lad, mother is ill and will be anxious to see me. I know there is a road across the moor, from the next place we stop at, which will save me some miles of hard walking." A path across the moor,—"yes," said the coachman; but my lad, you have little chance of finding that on a bright summer's morning, and none in a dark October evening."

Oh! I could not miss it I fancy if I was once set on my way; I have got a little lantern here, and I remember just enough of the moor to know the direction in which our village lies, my lantern will be enough."

There are bogs and pit-falls, all manner of difficulties," said the coachman, decidedly, your lantern indeed; I tell you that it needs daylight, and what is more, knowledge of the road, to make it safe for anyone to attempt it. People have been lost, before, with better lanterns and wiser heads than yours." Oh, stop at the B—B," said the grazier again; "at all events, stop and refresh yourself while I get down there and see, here we are, 'Beware of the moor' shouted the coachman, as the lad got down. "Take the higher road," called out an old man, it is a bit of a hill, and is several miles further but it is the safest way. Nine cases out of ten my lad, the king's highway is the best."

Well, the end of all the counsel was, that the youth followed his own way and set on going towards the moor, he began to make the best of his time and walked as fast as possible. What a weary, toilsome walk it was! Sometimes he missed his footing and came plump down into a boggy, miry place; now he stumbled over a little hillock; now to be doubtful if he were going right after all, sometimes he followed a light which danced and flickered in the distances, then he remembered tales of Ghosts and found his mistake. At last a terrible storm of wind and hail arose, and there, on that desolate moor, exposed to its full violence his heart failed him; suddenly he fell

once more, and this time his light was extinguished. Oh, how he wished he could find the high road, how he blamed himself for staying by the way listening to evil counsellors! What should he do without a light, without a guide, so far from his father's home?

After vainly wandering about for sometime, the wind having abated, he heard the sound of sheep bell, glad in the thought that at least some being or dwelling was near; he followed the sound at midnight, the low cottage—a shepherd hut, indeed. He knocked humbly at the door, and the shepherd looked out. A solitary grey-haired man was he, living in this wild moor-land country with his sheep, and spending the days on the hillside with his flock, the nights in that low-roofed hut with no companion but his dog, an ancient Bible, and one or two good books which belonged to his father, the old Shepherd before him. He was a kindly man, however, and would not refuse to let a wanderer in, and glad enough was the lad to sit by the fire and partake of the humble fare of this lonely man.

His tale was soon told, his sorrow and troubles recounted. He found his purse was stolen doubtless at the B.B.—and the little money he had hoped to carry to his parents all gone. The shepherd listened, at last said: "Come, let us try and bring some good out of this evil, my lad, you have missed your way home, that is certain; and now let us see the reason, you made your first mistake when you lay too late in the bed at Carlisle, this morning. There is nothing like a day for a journey. Your next was taking the grazier's advice to loiter at the wrong place. You lost time and money there and, what with the company and beer, you forgot your object, which was to reach your father's house. Then instead of remembering the wise advice, to take the high road you conceitedly trusted to your own knowledge of the way and indolently thought to save yourself the trouble of mounting hills and walking an extra mile or two, and so my boy, this is just the way with sinners."

We are all wanderers from our Father's house God bids us in His Word to seek Him early, be

early on our way home. We put it off, we like to rest a bit first, to try the pleasant places of the world, to sit down and refresh ourselves instead of remembering our Creator in the days of our youth. We are like you in other matters. We have got a journey to go. Life is a journey. From the cradle to the grave, we are traveling on, on. We are fond of short-cuts to heaven and always are for picking out the easiest. The hills frighten us, the narrow paths we cannot bear, we prefer the moor-land, it is freer, more open, flatter paths and we think easier. We are warned that we need a guide to heaven. There again, sinful men resemble you with your lantern. We think our reason enough; yes, that little flickering uncertain spark, of which we are so proud, forgetting that one false step may put us all out, and that we may fall into the pitfalls which abound. The Bible, the guide of man, we often neglect and try all manner of ways, rather than that which it teaches.

The highway, the king's highway, was that you should have taken. So there is but one way to heaven, the way of God's appointing—salvation by Christ. He does not say it is the best way, the easiest way, the pleasantest way, but the only way.

Men are fond of trying ways of his own, but they will all, like your way, fall miserably short at last, and a worse falling short will that be than wandering on this wrong road, the broad way that leads to destruction. The lad listened earnestly. "Do you mean to say, he said, "that the way to heaven is open to me?" I do indeed, was the reply. You are welcome to Christ; you may enter in by the way which was opened, when he died on the cross.

"Well," said the youth, "it is worth while to have lost my way on the moor, and my purse too, to hear this, and he carried the lesson home with him to his father's house, the next day, nor ever forgot the words of the Savior "I am the way."

The story ends here and can you see the meaning of it? The way to the home of Jesus is himself. Faith in him is the way to heaven. Enter it, dear children—it is open to you, to me and all and invites others to enter. "I am the way." . . .

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## TEMPERANCE.

BY W. H. PATTON.

## The Duty of the Christian.

BY E. E. TAYLOR.

Why, then, does there continue to exist in this country a liquor traffic which, upon the payment of revenue, is legalized and protected by law? Because the majority of the citizens sanction and uphold that law by their votes. By the consent of our commonwealth, the legalized saloon is given a place beside the schoolhouse and church. The American people are justly proud of their public school system, yet at a far greater cost, they plant beside it their saloon system, which educates our youth in vice and crime. Our boys and girls are taught in the schoolroom that alcohol is a poison, but the laws upon the statute books teach them that its manufacture and sale for beverage purpose is a legitimate business.

When a whisky party is enthroned in power, though it be by the vote of Christian men, the destructive results immediately follow. When a man votes a party ticket he votes for all for which that party stands. His vote counts as much in supporting these principles in which he does not believe as those in which he does believe. A man who votes for a whisky party enters into partnership with a business that subsists by destroying homes and damning souls. The complicity of voting Christians with this Satanic business is a feature most alarming, for in entering into an agreement with sin, they surrender their right to leadership in this great battle for righteousness. The various Evangelical denominations have repeatedly resolved "the liquor traffic can never be legalized without sin;" but such resolutions are powerless in outlawing the traffic, unless supported by the ballot of the individual church voter.

Christian citizens possess the power to renovate politics and overthrow this alcoholic despotism. Will they do it? The courageous few already engaged in this battle are invincible, and with righteousness as their cause they will fight until the Christ

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tian citizens have been aroused and the conscience of the people crowned victorious.

## Can a Christian Pray?

"Our Father which art in Heaven," and vote "for the sale" of God's worst enemy? "Hallowed be Thy name," and vote for a traffic which profanes his name? "Thy kingdom come," and vote to prevent it from coming? "Thy will be done on earth as it is done in Heaven," and vote for a traffic to prevent it? "Give us this day our daily bread," and vote to take away the bread from the drunkard's family. "And forgive us our sins as we forgive those who sin against us," and vote "for the sale," thus asking God to send a curse on you? "And lead us not into temptation," and vote in the worst of temptations? "But deliver us from evil," and vote in the worst evil that ever cursed this earth? "For thine is the kingdom, and the power, and the glory forever," and vote in a traffic that builds up the devil's kingdom and peoples hell?

It is time that men should vote  
As they pray!  
Not ask God to do a work  
At which they  
Dare not lift a helping hand  
When they may  
It is time that you should vote  
To blot out,  
All the wickedness and woe  
Brought about  
By the traffic and drink  
Vote it out!

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

SPICKARD'S  
ONE CENT  
HEADACHE-CURE  
IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address  
DR. S. SPICKARD,  
334 W. Capitol St., Jackson, Miss.

MOZLEY'S  
LEMON ELIXIR.  
A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.  
50 cents and \$1.00 a bottle at druggists.

## Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

Do You  
Want a  
Good Situation?

During the past fourteen years, the Massey Business Colleges have placed several thousand young people in profitable situations. In fact, we agree in writing to place graduates, under reasonable conditions, in situations paying not less than \$45.00 per month. We have \$75,000.00 cash paid in capital to back our contracts. With the Massey copyrighted method, three months equal six months in other schools. We pay students' railroad fare. Board cheap.

Satisfaction guaranteed by refunding the tuition paid, if for any reason the pupil is not satisfied. We have a method of teaching by mail which is thorough, practical and cheap.

The Massey Colleges are the GREAT Commercial Schools of the South, and are endorsed in the highest terms by bankers, business men and graduates from the Atlantic to the Pacific Ocean.

Write to-day for catalogue and special terms.

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Louisville, Ky. Richmond, Va.  
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Montgomery, Ala.

## BAPTIST PERIODICALS

in FIBER and FORM  
interpret TRUTH

MONTHLIES		LESSON LEAFLETS	
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Baptist Teacher	10 "	Intermediate	1 cent each
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Senior	4 cents		per set 25 cents
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(The above prices are all for clubs of five or more.)			
Good Work (monthly) 25 cents per year; in clubs of ten or more, 20 cents per year.			

American Baptist Publication Society  
SOUTHEASTERN HOUSE, 69 Whitehall Street, Atlanta, Ga.



## Personal.

—Rev. J. P. Harrington, of Hammond, La., has given up his work at that place and we understand will teach this fall.

—Brethren Rowe, of Winona, Phillip Anding, H. H. Webb, of Clinton, J. A. Eckles, of Orangeville, were appreciative callers at our office this week.

—Pastor W. P. Price is with Rev. Allen in a meeting at Brooksville this week, and we hear that the blessings of God are showering upon them.

—The little city of Braxton, on G. & S. I. R. R., was about destroyed by fire on the morning of the 15th. The loss is estimated at \$10,300, while the insurance only covered \$2,200.00.

—The oil fire at Beaumont, has been extinguished at last. But not without the loss of thousands of dollars. The fire was burning like a lamp when one of the gushers suddenly stopped. "Gushers" and the fire went out.

—Mr. Shelton White, a promising young druggist of this city, committed suicide last Tuesday morning by taking poison. The cause being financial troubles.

—The cause being financial troubles. It should be a lesson to every young man to keep within his own means.

—Rev. Washburn, of the "Church," at Oyster Bay, Mass., who President Roosevelt attend church, will have to resign on account of some thing that he said in his sermon in regard to the trusts. Mr. Washburn is a great admirer of Mr. Bryan, and Mr. Roosevelt took offense at the remarks. And as the president has a cousin who is a minister in the church, it is very probable that the minister will have to resign.

—Harris' Bus. College, Jackson, Mississippi, secures a greater percentage of its students good positions, than any other business college. Why don't you take course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

—THE BAPTIST has been running recently the advertisements of the Macfarlane Business Colleges which are located at Louisville, Ky., Richmond, Va., Norfolk, Va., Birmingham, Ala., Montgomery, Ala., Jacksonville, Fla., Houston, Tex. and Columbus, Ga., making eight large schools under one general management. These schools give a thorough and practical business course, covering the entire Southern States with their patronage. Our business relations with these institutions have been entirely satisfactory to us, and we would recommend them to any young man or young woman desiring to secure a business education and prepare themselves for business. Write for their large illustrated catalogue and special rates of tuition.

Bred to the Standard, also for Health, Vigor and Egg Production. Four yards, plenty of exercise, proper food and chicks have unlimited range.

## BARFED ROCKS

Courteous treatment, prompt attention to orders and good value for your money is MY MOTTO.

EGGS \$1.50 Per Setting.

W. R. TATE, - Goodman, Miss.

DR. TICHENOR'S  
ANTISEPTIC

FOR  
WOUNDS BURNS BRUISES  
SCALDS COLIC CRAMPS  
HEADACHE & NEURALGIA

BROOKLYN, N. Y., Feb. 25, 1885.

The box of Dr. Tichenor's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

GEORGE ROBERT CAIRNS,  
Baptist Evangelist.

MILNER, GA., Sept. 15, 1898.

I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

ROBERT P. MARTYN,  
Pastor M. E. Church.

## Another Good Thing.

The traveling public will be pleased to learn that the Mobile & Ohio Railroad has equipped its trains with dining cars.

These trains make direct connection with the trains of the New Orleans & Northeastern Railroad.

Through sleeping cars between New Orleans and St. Louis are also operated.

The following copy of letter from the General Passenger Agent of the M. & O. R. R. contains a description of the New Dining Car Service.

Mobile, Ala., Sept. 2nd, 1902.

Mr. Geo. H. Smith, G. P. A., N. O. & N. E. R., New Orleans, La.:

Dear Sir—I take pleasure in advising that our new dining car service was inaugurated last Sunday, August 31st.

The cars were built especially for the Mobile & Ohio, and are without exception the finest yet turned out, being rich and attractive in design, and embodying the most advanced art of the car builder. The wood finishings of the interior are of highly polished quartered oak and the ceilings and panels are of a delicate shade of pale green, on which are traced artistic figures. The curtains and other draperies are of the same shade of green and present a very rich appearance.

There are ten tables in each car—five on each side. On one side four persons can be seated to a table and on the other two. The cars are lighted by electricity and fitted with electric fans. The lighting and fan fixtures are of polished brass. In the ceilings of the cars are clusters of electric lights, while others stud the arches of the roofs.

The cars are manned by a chef, his assistant, a conductor and three waiters. A pleasing feature of the service, which is a la carte, paying only for what is ordered, is the handsome and dainty imported cut glass, silver, china and linens. The menu will at all times be of the highest order and the tables will be supplied with all the delicacies that the markets of the North and South afford.

Trains Nos. 3 and 4 will carry dining cars between Meridian and Corinth and Nos. 1 and 2 between Corinth and Jackson and Cairo and St. Louis. This for your information.

Yours truly,  
C. M. SHEPARD, G. P. A.

AN OPPORTUNITY TO VISIT THE  
CAPITAL OF THE COUNTRY AND  
THE GREATEST COMMERCIAL  
CENTER OF THE UNITED STATES  
NEVER BEFORE EQUALLED.

The Grand Army of the Republic will begin Annual Encampment in Washington, D. C., from October 6 to 11, 1902.

The Queen & Crescent Route, believing that a large number of the people residing along and contiguous to its lines is desirous of visiting Washington, the capital of the Republic, and New York, the

greatest commercial center of the country, has arranged a very low rate for round trip excursion tickets, which will be on sale at all of the principal stations.

The rate to Washington and return is one cent per mile travelled. The round trip rate to New York is only \$10.00 more than the rate to Washington and return.

The dates of sale are October 3, 4, 5 and 6, and tickets are good to return on or before October 15, 1902, with provision for an extension to November 3, 1902, by depositing same with Joint Agent at Washington.

The arrangement also provides for one stop-over at any point en route by depositing the ticket with the Railroad Agent at point of stop-over.

Never in the history of railroads in the South have such liberal arrangements been made, and it is expected that the number of excursionists will be very large.

The Queen & Crescent Route will arrange for special Sleeping Cars to run through to Washington to accommodate patrons of its line, and all meals will be furnished in Dining Cars.

In order that ample accommodations may be provided, special request is hereby made that the home ticket agent be advised at once of the space that intending excursionists will require. By no other method can the railroad officials arrive at the number of cars required.

The attractions of the capital are too numerous to mention in detail, but it is notorious that no other city in this country affords so many opportunities to the visitor and sight-seer. The Congressional Library contains the finest exhibit of art and literature in the world. The building itself is accounted one of the finest in the world. The Capitol building should be a familiar object to every good citizen. The White House and grounds are among the most attractive in the world. The Smithsonian Institute and grounds are more attractive than any exposition ever produced. The Treasury Department occupying an immense building on Pennsylvania Avenue contains more curious and interesting features than can be found in any building in this country outside of Washington.

The population of Washington is made up of persons not only from every State in the Union, but there are domiciled within the city representatives of every nation of importance on the face of the earth. Strange costumes and unfamiliar faces and figures are as common in Washington as cotton blooms are in Mississippi.

New York comprises all the features of a vast commercial, manufacturing and seaport city. There may be seen the evidences of vast wealth and the squalid surroundings of pauperism.

To visit these two great centers is to gain a knowledge of the world not dreamed of by the ordinary individual who has spent a lifetime in his home surroundings.

Such an opportunity as is afforded by this excursion may not again be offered for several years.

AMERICAN BANKERS' ASSOCIATION,  
NEW ORLEANS, NOV. 11-13, 1902.

For the above occasion, the Queen & Crescent Route authorizes a rate of one first-class fare for the round trip to New Orleans, tickets to be sold November 8, 9 and 10 with limit of ten days not including date of sale.

EXCURSIONS  
To The West.

The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

The Iron Mountain has free reclining chair cars through to Texas without change.

For rates and other information, address,  
H. D. WILSON, ELLIS FARNSWORTH,  
P. & T. A., T. P. A.,  
314 Main St., Memphis, Tenn.

CANCER  
LUPUS, ULCERS, TUMORS and  
OLD SORES

Cured by ANTITOXINE the best home treatment ever discovered. No pain, no danger. Full proof, testimonials and particulars sent free. Address

DR. R. REGISTER,  
420 Main St., Memphis, Tenn.

THE ARNER  
ACETYLENE GAS COMPANY,  
32-36 La Salle St., Chicago.

BEVERLY P. BLUNT,  
State Agent, 805 W. Capitol Street,  
Jackson, Miss. We light anything, from a small church, residence or store to a city. A few salesmen wanted. References required in all cases.

Refer to THE BAPTIST.

Birmingham Business College  
Offers advantages for students entering now. Railroad fare paid. Positions guaranteed. Birmingham needs bookkeepers and stenographers. Write for illustrated catalogue, free.  
WILLARD J. WHEELER, President,  
Birmingham, Alabama.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

## Q. &amp; C. EXCURSIONS

BIRMINGHAM, ALA.

National Baptist Convention (col.), September 17-24, 1902. Tickets on sale September 14, 15 and 16, return limit September 27. One fare (\$7.50) for round trip.

WASHINGTON, D. C.

National Encampment, Grand Army of the Republic, October 6-11, 1902. \$70.55 for round trip from Jackson, Miss. Tickets on sale October 3, 4, 5 and 6, return limit October 15, with privilege of having same extended to November 3, by paying fee of fifty cents. Side trip to the various battlefields can be made, during encampment, at rate of one fare for round trip.

CALIFORNIA POINTS.

The A. & V. Railway will have on sale, daily, until and including October 31, 1902, special one way Colonist's tickets to California points at rate of \$30, allowing stop overs at any California point.

MACON, GA.

Annual Meeting, Farmer's National Congress, October 7-10, 1902. One fare for round trip from all points on A. & V. Railway. Tickets on sale October 5 and 6, return limit October 14, 1902.

For any further information relative to above rates, call on or address the undersigned.

J. H. LIVELY,  
Ticket Agent A. & V. Ry.,  
Jackson, Miss.

## EXCURSION.

THE YAZOO AND MISSISSIPPI VALLEY RAILROAD.

Will run one of its popular low rate excursions to Memphis, Tenn., on Monday, September 22nd, 1902. Leaving Jackson, Miss., at 10:35 a. m. This train will be in charge of a representative of the passenger department, whose duty and pleasure it will be to look after the comfort of the passengers, especially the ladies who are traveling alone.

This trip has been made so low that it is within the reach of all. Think of it! \$3.00 for the round trip. An opportunity is offered to see the best section of the Delta country while the fields are white with cotton. The train will run via Yazoo City, Greenwood and Clarksdale. Returning the train will leave Memphis at 8:00 a. m. Wednesday, September 24, giving two nights and a full day for business or pleasure. No half tickets sold at these rates.

L. B. RODGERS, T. A.,  
Jackson, Miss.  
L. F. MONTGOMERY, T. P. A.

## BAPTISMAL PANTS.

STANDARD QUALITY at  
FACTORY PRICES.

Write to THE BAPTIST,  
JACKSON, MISS.